M 426 441 563 554

his community, who desire to buy something in credit from the Ladino (land, cattle, fireworks, etc.). The Indian Fiador carries the accounts of the debt, counting with corn grains, and is responsible for collecting the money from his fellow villagers and for paying the debt to the Ladino. Finally, the Patrón relation is one in which the Ladino becomes a temporary employer of the Indian who desires to work for wages.

M 464 563

M 563 369 T •369 829

Indian knowledge of the Ladino town and the frequency of the relationships with the town decrease as the distance of the village to the town increases, so for Amatenango and Aguacatenango, San Cristobal is a place to which one goes but few times in a year while the Capital of Mexico is a place where one is "likely to be eaten by cannibals."

M 563 875

Within the villages themselves the only Ladino residents are the school teachers, who are looked upon with suspicion and resentment, there being a tradition that local school teachers attempt to increase their meager salaries by monopolizing Indian produce, or interfere with Indian political affairs, at times even with the good will of "civilizing" them. A frequent Ladino visitor is the priest (the same for Aguacatenango and Amatenango and thirty-one other villages), a necessity if one is to keep on performing the Church ceremonies connected with the village religious holidays, which were established as part of the calendar of festivities early in Colonial times, and now are an important part of community ritual.

M 563 793 796

M 563 621 647

Other Ladinos who live in the surrounding territories do not participate in any way in the life of the communities, with the exception of peddlers and the infrequent visits of the